action of Nature working itself out with the support
of the Spirit and again a free and masterful action
'of the Spirit controlling and working out Nature.
This duality is also necessary that the Spirit may be
at any time at liberty to draw back from any
formation of its Nature and dissolve all formation
or accept or enforce a new or a higher formation.
These are very evident possibilities of the Spirit in
its dealings with its own Force and they can be
•observed and verified in our own experience; they
•are logical results of the powers of the Infinite
•Consciousness, powers which we have seen to be
native to its infinity. The Purusha aspect and the
Prakriti aspect go always together and whatever
status Nature or Consciousness-force in action
assumes, manifests or develops, there is a correspond-
ing status of the Spirit. In its supreme status the
•Spirit is the supreme Conscious Being, Purushot-
tama, and the Consciousness-Force is his supreme
Nature, Para-Prakriti. In each status of the
gradations of Nature, the Spirit takes a poise of its
being proper to that gradation; in Mind-Nature it
becomes the mental being, in Life-Nature it becomes
the vital being, in nature of Matter it

becomes the
physical being, in supermind it becomes the Being
of Knowledge; in the supreme spiritual status it
becomes the Being of Bliss and pure Existence. In
us, in the embodied individual, it stands behind all
as the psychic Entity, the inner Self supporting the
other formulations of our consciousness and spiritual
existence. The Purusha, individual in us, is cosmic